## SALVATION FOR THE HEATHEN

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## SERMON,

PREACHED IN PHILADELPHIA, MAY, 1841,

BEFORE THE

## BOARD OF FOREIGN MISSIONS

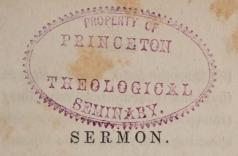
OF THE

PRESBYTERIAN CHURCH.

BY J. McELROY.

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ISAIAH XXV. 6, 7.—The Lord of hosts—will destroy, in this mountain, the face of the covering cast over all people, and the vail that is spread over all nations.

The proclamation of pardon and reconciliation to our first parents upon the fall, was, beyond all peradventure, the most joyful news that has ever been published from Heaven, to this, or any other province, throughout the widespread dominions of Jehovah. To them it must have sounded like

life from the dead. The moments that intervened between their transgression, and the time when, speaking of the seed of the woman, the promised Messiah, God said to the serpent, It shall bruise thy head, were moments of black despair. Whilst this interval lasted, there could be no hope. Death, in all the extent of that fearful term, was their only prospect. They could not suppose that the threatening just proclaimed with so much firmness, with so little indication that its author would ever change, would fail of execution. Nor could they, fallen and degraded as they were, seriously believe,

that a canopy composed of the trees of the garden, to which, in their perplexity they had recourse, could screen them from the view of Him, with whom day and night are alike, with whom the very darkness is as light. God, they knew, was abundantly kind to the innocent; but whether or not he would show mercy to the guilty, was another matter-this was a problem yet to be solved. Under such circumstances, how transporting would be the least hint of mercy, the slightest intimation, that there might still be hope! Such an intimation was actually given. At first, indeed, it was dark and

obscure, but its perspicuity gradually increased, till all doubt and all uncertainty vanished away. Like the shining light, its rays at first were scarce perceptible amidst the surrounding gloom; but it shined more and more, until the sun reached his meridian height, in the advent of him who was to be the desire of all nations. On this intimation, though dark and obscure, the sacred writers delighted to dwell. To be engaged in developing its latent principles, and in unfolding the rich treasures of its grace, was to them a most pleasant work. Particularly, it would seem, was this the case with

Isaiah; and in his days the plan of mercy, the system of life, had very nearly attained its complete developement. His clear and animated predictions upon this subject, are frequently copied into the New Testament without any other change than that of the future for the past or present. And amongst all his consolatory and seraphic annunciations, there are few, perhaps none, that are more glorious, more exquisitely beautiful, than the one before us. The Lord of hosts-will destroy, &c. &c.

In illustrating this subject, let us attend, in the Ist place, to the prediction here uttered; IIdly, the means and the agency by which this prediction shall be accomplished; and IIIdly, the duty of the Church in relation to these means and this agency.

I. We are then to attend to the prediction contained in the text. And here there are two things to be considered—the condition of all people and nations, and what it is that the Lord of hosts will do for them. As to the condition of all people and nations—their faces are covered, there is a vail spread over them. This language, stripped of its figurative character, signifies, I conceive, that the persons spoken of, had forfeited their lives, and

were doomed to die. It was a custom in the East, that when, by process of law, or by the sovereign will of one of those arbitrary despots who reigned amongst them under the title of kings, the life of any individual was destined to go; it was a custom, to spread a vail or covering over his face. The meaning of which act appears to have been, that the life of the victim was irrevocably devoted; that all hope of escape was gone; that so unalterable was his fate, he might be viewed as already dead, and his connection with the objects around him as severed forever. Of this melancholy custom, we have

a remarkable instance in the case of the unfortunate Haman. From enjoying the unbounded favour and confidence of his despotic master, he had suddenly fallen under his displeasure. It was soon perceived by the attendant ministers of Ahasuerus, that every remnant of affection for this fallen favourite had been eradicated from their sovereign's bosom. And as soon as they had evidence of this, the moment they discovered that nothing short of the blood of this victim would appease their infuriated king, they threw a vail over the face of Haman. As the word went out of the king's mouth they cover-

ed Haman's face. Now, it is in allusion to this custom, and in language borrowed from it, that the prophet speaks of all people and nations as having their faces covered and a vail spread over them. He means to assert, that independent of the glorious achievement to be made on their behalf by the Lord of hosts, which is celebrated in the text, and previous to their obtaining an interest in it, they are under a sentence of death, and cannot escape its execution. That the whole human race, with the exception only of those for whom the Lord of hosts has destroyed the face of the covering cast over them, and the vail with which they were enshrouded; all the residue carry the mortal mark upon their foreheads, the symbols of destruction envelope their countenances. Death and their souls must meet and embrace forever, unless their faces be dismantled, unless the bond which binds them over to the second death be dissolved.

"All people" and "nations," however, are originally not only under condemnation, under sentence of death; but they are in a state of intellectual blindness, their understandings are darkened. This is a part of the penalty of transgression. I know it is the doctrine

of some, that the understanding of man is not affected by the fall, nothing but his heart. But the curse of God, brethren, does not go by halves. It would be strange indeed that only a part of our nature should be held responsible, and stranger still, that that part should be the one which was the last in the transgression; for the moral faculties of our first mother were evidently reached through the intellectual. And in precise accordance with this, when the apostle is sent to the Gentiles, his first object is, to open their eyes and to turn them from darkness to lightthrough the very same medium by which sin entered, the Divine determination is, the remedy shall also enter. But I waste your time in arguing this point. No man who believes the representations of the Bible, or who is even slightly acquainted with the history of the heathen world, can for a moment doubt, that all people and nations, until enlightened from above, are deplorably ignorant upon every subject where knowledge is important. Though the evidences of his being and perfections are scattered throughout his works, what do they know of the God who made them? What do they know of their personal or relative duties?

What do they know of the origin of that wretchedness which they ofttimes feel, or of the source of its relief? What do they know of a future state, although pressing on to it as fast as the stream of time can bear them? In regard to all these topics, darkness, thick darkness, envelopes their minds. The utmost that can be claimed for them is, that they have just knowledge enough to leave them without excuse.

And inseparably connected with this feature in the condition of all people and nations, is another, viz. they are depraved—their hearts are corrupt, and their

lives are vicious. This, as I have just intimated, is the necessary result of their understandings being darkened. For while it is readily admitted, that knowledge is no effectual security for holiness, it is at the same time maintained, that ignorance is the parent of vice. And hence the Apostle, in his epistle to the Ephesians, speaks of the Gentiles as being alienated from the life of God through the ignorance that is in them—representing their departures from moral purity as connected with their ignorance, in the relation of an effect to its cause. And what confirmation does this view of the matter derive from a

survey of the nations who are now sitting in the region and shadow of death? Sunk, we know, they are in ignorance, but are they not equally sunk in vice? What species of iniquity is not committed amongst them? In what abominations do they not indulge? Is not their very worship a compound of folly and impurity, from which every thing rational, and every thing holy, turns away with abhorrence and disgust? Read the account given by Paul in the first chapter of the epistle to the Romans, of the conduct of the ancient Gentiles, and you will have a pretty correct view of modern Gen-

tilism. Such, then, is the original condition of all people and nations. They are under sentence of death, -they are destitute of that knowledge which is indispensable to their welfare—and they are corrupt in heart and vicious in life.

Now, what is it that the prophet declares the Lord of hosts will do for them? Why that he will destroy the face of the covering cast over all people, and the vail that is spread over all nations. He will reverse their destination to death; will rend asunder the bonds by which they are bound over to die. Not, however, in an arbitrary manner, by sacrificing

the principles of his government and the claims of his own character. No, friends, we have not so learned Jehovah. They have set his government and all the perfections of his nature at complete defiance; and hence if their destination to death be reversed, it must be done in such a manner as will show that his government will have its unshackled course, and that his perfections are not to be tarnished. The mode in which he will effect their deliverance, is by interesting them in the redemption of his Son. He has magnified the law and made it honourable. He has destroyed death and him that had the power of death. And

through his obedience and sacrifice sinners can be set free from condemnation, and furnished with a title to life, while the honour of the divine character is secured, and every principle of the divine government is maintained inviolate.

He will, moreover, illumine their darkened understandings. He will instruct them in the knowledge of himself, of the relations they sustain, of the way of life which his grace has provided, and of their various duties, personal and relative.

And he will still farther impart to them a principle of spiritual purity—a principle that shall

gradually exert a hallowing influence upon them, subduing their corruption and fashioning them unto his own likeness. This is what the Prophet declares the Lord of hosts will do for all people and nations. Not for the whole human race: such is not the Prophet's meaning, and such is not the doctrine of the Scriptures generally upon this subject. The import of the language is, that for individuals of all people and nations, of every kindred and tongue, this shall be done. That wherever the Lord's people, those given to his Son in the everlasting covenant, are found--whether in India,

in China, in Africa, or in the Islands of the sea, the face of the covering cast over them, and the vail with which they are enshrouded, shall be destroyed. Doubtless, however, the phraseology of the text was intended to convey the idea, that the number on whose behalf this glorious achievement shall be wrought, will be great. And such is the uniform representation of the sacred volume. The whole drift of its testimony is, that the redeemed of the Lord shall be a great multitude which no man can number. You see, then, friends, the amount of the prediction in the text. The Lord of hosts will deliver

from the consequences of sin and restore to his favour and fellow-ship countless millions of our fallen race. But how will he do this? What are the means and what is the agency, by which this result shall be accomplished? This is our

of the language of the text, particularly, the phrase "in this Mountain," Mount Zion—a known and an appointed emblem of the church of God—and in view of the Scriptures generally, we say, the means are, pre-eminently, the preaching of the gospel. The agency is the operations of the Holy Spirit. The means are pre-

eminently the preaching of the gospel. The gospel, embracing all the cardinal facts and doctrines of the Christian system. The fall of man and his consequent guilt and depravity—the mediation of the Lord Jesus Christ; including his incarnation, obedience, death, resurrection and ascension-the rich blessings and benefits procured by the Saviour's mediation-and the gratuitous offer of these blessings and benefits to all who will receive and rest upon Christ--the proclamation of the gospel in this extended signification of the term, by authorized ambassadors of the King of kings, is the grand means that

the Lord of hosts will employ for the accomplishment of the object here specified. It will not be the written word simply. Notwithstanding all the excellencies of the Bible, its momentous facts, its gracious overtures, its solemn warnings, its salutary precepts, and its consolatory promises; it is comparatively rare that individuals are converted to God by it, and masses of men never have been. For their conversion, the living teacher is the great instrumentality. Without the Sabbath, without the sanctuary, without the ministry of reconciliation, without the hallowed associations and influences of public ordinances, the Christian religion, though each house was filled with Bibles, would never spread; nay, without these, where already established, it would become extinct before half a century. Point, if you can, to a single instance in the church's history at variance with these remarks. It is not to be found. And why should it? Did not the Redeemer, on the eve of his ascension, institute the ordinance of the ministry for the very purpose of which I speak? Institute it, too, as a permanent ordinance? "Go ye into all the world and preach the gospel to every creature-and lo! I am with you

alway." And is not the doctrine advanced, the doctrine everywhere taught throughout the Scriptures? The PREACHING of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God. After that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. Here, then, we have the grand instrumentality by which the Lord of hosts will destroy the face of the covering cast over all people, and the vail that is spread over all nations—the proclamation by his sent servants of the great truths of revelation.

Your Bible Society may send out its volumes by thousands and tens of thousands. Your Tract Society may scatter it pages, in number, as the leaves of the forest. Your Schools of various kinds may be filled with pupils. But these are not the means by which Jehovah will subdue the nations to himself. For this purpose he has instituted the ministry of reconciliation, and so long as you withhold this ordinance of Almighty God from the heathen, whatever other means of grace you afford them, you have no right to expect the attainment of the end contemplated. And we may observe, that in this arrangement, by which men of like passions with others, are made the channels of communicating his grace; we behold at once the wisdom of Jehovah and his condescension to the weakness and infirmities of our nature. There are springs to action and motives to obedience that cannot be reached in any other way. There is something in the very moving of the lips of a man in earnest, which cannot but make him who beholds it, feel; and we all know, that tear will follow tear, and the heaving bosom always answer to the affected heart.

But though the ministry of re-

conciliation is thus admirably adapted to the end intended to be effected by it; -- though it is an ordinance grafted on the sympathies of our nature, and well calculated to operate upon that nature; yet, if left to itself, it must fail of success. And hence, while we speak of the preaching of the gospel as indispensable to the destruction of this "covering" and "vail;" we speak also of the agency of the Holy Spirit as no less indispensable. You recollect, that when the Seer prophesied at the bidding of heaven, there was, indeed, a noise and a shaking, and the bones came together, bone to his bone. The

sinews and the flesh came upon them, and the skin covered them above, but there was no life in them. When, however, he did his farther bidding and said, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live—immediately, the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Thus it is, my friends, with the preaching of the gospel. We may employ in it, the perspicuity of arrangement, the cogency of reasoning, the exquisite beauty and delicacy of language of the Apostle Paul, or indulge in

all the tenderness and pathos of the beloved disciple—and still it will be a dead letter, or produce only the semblance of life, if a divine efficiency do not accompany our ministrations. It is only when the Lord sends forth the rod of his strength, that the people are made willing. The depravity of the human heart yields to no power but that of him who speaks, and it is done; who said, Let there be light, and there was light. Never yet has a single soul been converted to God, without a direct and positive exertion of Omnipotence. The man who fancies that the accomplishment of this work is within his own power, has the all-important process yet to undergo; he is a stranger to himself and to the nature of the work to be performed. So the Scriptures distinctly teach us. He who knew what was in man hath testified, No man can come to me, except the Father which hath sent me draw him. then, is Paul, asks the Apostle, or who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, and Apollos watered, but God gave the increase. So, then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase. And if you cast your eye over the whole range of ancient prophecy, you will find that the triumphs of the gospel are everywhere ascribed to the power of God, to the outpouring of his Spirit. And what a striking illustration of this doctrine, brethren, is furnished us in the early spread of Christianity! You know what powerful opposition it had to encounter-that it was opposed by superstition, by philosophy, by the power of the state, and by all the corrupt passions of the soul. And yet with what rapidity did it fly through the nations! And who were the persons employed in its propagation? Were they men of

great pretensions to wisdom and character, men of respectability abroad or of reputation at home? By no means. But twelve men, issue from Judea, from a people reproached and despised by all, contemned throughout the cultivated nations, who were under the Roman yoke and behaved badly under that yoke; twelve men, without education, and of no consideration in their own country, these were the first heralds of the religion of the cross. And what were the doctrines these men preached? Why, doctrines that were the abhorrence of the Jew and the derision of the Gentile. Such were

the visible instruments, and such the visible means employed for revolutionizing all men's views and habits and conduct. Do you perceive any proportion between the cause and the effect? Not the smallest. Had not these men been under the patronage of Almighty God, and had there not been a divine power going forth along with their labours, Christianity could not possibly have succeeded, the religion of Jesus would never have obtained a foothold upon earth. Whether, therefore, we look at the express declarations of Scripture, or at matter of fact, as exhibited in the history of

the Church, we are brought inevitably to the conclusion, that the gospel derives all its efficiency from a divine influence. Thus you perceive what are the means and what is the agency by which The Lord of hosts will destroy the face of the covering cast over all people, and the vail that is spread over all nations—the preaching of the gospel, and the influences of his Spirit. The two must go together, and by their combined operation the glorious result foretold in the text will one day be realized. But we are, in the

IIId place, to consider the duty of the Church, in relation to the means and the agency of which we have been speaking. She is bound to furnish the one and to pray for the other. By the Church I mean the people of God, those who are called by his name, and who stand in visible covenant relation to him; and what I affirm, is, that they are under bounden obligation, to provide for, and to send forth to the perishing heathen, men who shall break to them the bread of life. And without adverting to the scriptural authority usually adduced upon this point, it may otherwise, it appears to me, be easily established. The text declares that The Lord of hosts

—will destroy the face of the covering cast over all people, and the vail that is spread over all nations. We have seen, that the great instrumentality by which he will do this, is the preaching of the gospel. Now how is this instrumentality to be furnished? Either Jehovah must do it by miraculous interposition, or it must be done by the Church. If there be a third mode in which it can be accomplished, I have yet to become acquainted with it. The question therefore is, In which of these ways shall the thing be done? Are we to expect, that God will miraculously raise up and qualify men

to preach his gospel? That he will miraculously convey them to the nations that sit in darkness? and that he will miraculously sustain them while there? Such expectations, you all know, are absurd. Doubtless Jehovah could thus carry into effect the plans of his wisdom, and the purposes of his grace, and the time has been when, to a certain extent, he did so; but, according to arrangements now in force under his government, and which shall continue till time expires, these plans and purposes are to be accomplished, under the smiles of his providence, and the influences of his grace, by

the agency of his people. And by the very fact of his making such an arrangement, the Most High has plainly told us, that he expects we will furnish the necessary agents and resources—that he requires it at our hands, and holds us bound for its performance. To the Church then it belongs to furnish a ministry for the heathen. True she cannot do this by her own unaided efforts; but there is much that she can do. Her private members can dedicate their sons to this work, can direct their education with a view to it, can talk with them of it, in the house and by the way, when they lie down

and when they rise up, and, above all, they can be seech the Father of mercies, by his grace, to incline their hearts to it and fit them for it. Her pastors can second these efforts in their public ministrations, and in their private intercourse with the youth of their respective charges. And her courts too, may exert a happy influence in this matter. And there is no doubt, that each and all of these discharging their appropriate duty, the God of salvation will be found faithful to his promises, and there will be experienced no lack of suitable men to go and publish the unsearchable riches of Christ to the blinded na-

tions. And in this connection, I will add that it is the duty of the Church to provide the means of sustaining the Missionaries of the Cross when in the field of their labours; and, if need be, during the period of preparation for it. This is evidently embraced in that arrangement of infinite wisdom to which I have just referred. These men are not required, even if they could, to go on this warfare at their own charges. God, we have seen, will not support them by miracle. Whence then is their support to be derived? Manifestly from the Church. There is no other quarter from which it can

come, for the world is not to be expected to embark in this enterprise; and that member of the Church, who, with proper information, refuses to contribute to this object as the Lord hath prospered him, to contribute cheerfully, esteeming it no less a privilege than a duty to do so-I do not hesitate to pronounce a palsied member, a branch nigh to cursing, whose end is to be burned. My friends, how is that denomination—that portion of the Church with which we are connected, acquitting herself in this business? Are due means employed by her courts, by her pastors, and by her private members, for keeping the claims of the cause of Missions before the minds of the rising generation? I greatly fear they are not. Nay, I greatly fear, that difficulties, at times, are thrown in the way of our youth, who, under the constraining influence of the love of Christ, are disposed to engage in this work. And as to our contributions—what are they? Tell it not in Gath— \$50,000 or \$60,000! \$50,000 or \$60,000 from one hundred and sixty thousand communicants, and perhaps a million of baptized members; an amount that many a ten men amongst us could give, without injury to a

single earthly interest. My hearers, there is awful guilt in this matter. Our silver and our gold are the Lord's. Like every other talent, they have been given to us, to be improved for his glory. And yet here we are, take us as a Church, contributing to a cause in which his glory and the salvation of millions of our fellow-men are deeply concerned, at the rate of some 31 cents a member! O! when will the professed friends of the Redeemer, learn to honour him with their substance! When will they learn, that their wealth has been bestowed, not to be expended in personal or family aggrandizement, not to be hoarded up for children or children's children, but to be used for the honour of the giver, and the advancement of human happiness here and hereafter!

But I have said that it is the duty of the Church not only to furnish the means by which The Lord of hosts-will destroy the face of the covering cast over all people, and the vail that is spread over all nations; but also to pray for the agency of his Spirit to attend these means. We may, Christian friends, under the divine blessing, train up men well qualified to preach the gospel; we may send them to heathen lands, and sustain them there.

But unless the influences of the Spirit of God accompany their labours, not one soul will ever be saved through their instrumentality. And how are these influences to be obtained? By earnest, importunate, persevering prayer. For them God will be inquired of. So that the Church has done but a part of her duty, when by her messengers she is preaching the gospel in the uttermost parts of the earth. If she do not follow these messengers by her supplications at a throne of grace for the outpouring of the divine Spirit, as to all saving benefits, she might as well have kept them at home. Are we bearing this in mind? Are we in our closets, in our families, in our social meetings, in our public assemblies, imploring that the arm of the Omnipotent may be stretched forth along with the labours of those beloved brethren who have gone from amongst us, far hence to the Gentiles? Oh! I fear the spirit of prayer is slumbering in our church; we are cold when we ought to be fervid; -we scarcely know what is meant by that mighty wrestling which has power with God, and prevails. "Brethren, we must awake! We must shake off this lethargy which oppresses and dishonours us—we must enter the

holiest of all with confidence and intense desire.-We must stand before the shechinah, and refuse to depart, urging the Almighty with fervour, to hear our unwearied and incessant cry.—Awake! Awake! O arm of the Lord, as in ancient times and in generations of old, and send out thy light and thy truth! God be merciful to us, and bless us, and cause thy face to shine on us, that thy way may be known on the earth, and thy saving health among all nations. Thy kingdom come, thy will be done on earth as it is in heaven. It is thus, friends, we should urge on the triumphs of mercy, and ere

long the thunders of heaven will proclaim, 'Alleluia! for the Lord God omnipotent reigneth." Oh! yes, when the Church has done her duty in giving a preached gospel to the heathen; and when from one end of Christendom to the other, she rises in her might and besieges the Throne of Grace for the descent of the Spirit—then, shall the nations cast their idols to the moles and to the bats—then, shall the righteousness of Jerusalem go forth as brightness, and the salvation thereof, as a lamp that burneth. Yea, then shall our world, redeemed from the

ruins of the fall, break forth in the song of praise and thanksgiving to him who has redeemed it, which shall be but the commencement of that immortal chorus, Blessing, and honour, and power, unto him who sitteth upon the throne, and unto the Lamb forever! And now, in the application of this subject,

Let us in the first place rejoice in the assurance that, The Lord of hosts—will destroy the face of the covering cast over all people, and the vail that is spread over all nations—in the assurance, that multitudes of every country, of every

clime, of every colour, shall yet obtain an interest in the salvation of the gospel. To the eye of flesh and sense indeed, this may appear impossible; obstacles seemingly insurmountable may stand in the way; but the mouth of the Lord hath spoken it, and upon his word we may rely with fearless confidence-that word shall stand, when under the corroding tooth of time the most imperishable objects shall crumble into ruin. Besides, we have for our encouragement here, the history of the past. What more formidable opposition can the gospel and the grace of God be called. upon to encounter, than they have already subdued? Surely when we reflect upon the success which attended the first heralds of the cross, assisted from on high; when we reflect upon what the faithful preaching of Christ crucified, under divine influence, accomplished at the period of the Reformation; and when we reflect upon the glorious results, in many instances, of Christian Missions in modern times; there is every thing to strengthen the belief that the prediction in the text will one day be fulfilled: that by the very same means and agency, which the Lord of hosts has hitherto employed, there will yet be found in every

land, the trophies of redeeming grace and love. Let us rejoice, Christian friends, in the delightful prospect; at the same time, never, never let us forget, that this state of things is not to be brought about by miracles, but by the blessing of God upon the efforts, and in answer to the prayers of his people.

Secondly, we learn from this subject, upon what it is, under God, we are mainly to depend for the success of the missionary cause. It is the *preaching* of the gospel. Other means, such as schools, tracts, &c. &c., may with propriety be employed in connection with this, and in subordination to it, but

our chief reliance is to be upon the "teaching and preaching" of the commissioned Ambassadors of the Most High. This is his institution for the conversion of sinners, and history furnishes not a single instance of an extensive ingathering of souls to the Church from the ranks of paganism, through any other instrumentality. Let it then be the first and grand object of our Missionaries, on reaching heathen ground, to acquire the language of those to whom they are sent; and having done this, let them, in their Master's name and their Master's authority, publish to them the great doctrines of the cross, and the Holy Ghost, in answer to prayer, accompanying their message, they will not labour in vain nor spend their strength for nought.

Finally,—There is every thing, Christian friends, to urge us forward in the momentous undertaking in which we are engaged. Want we motives? Think of the millions of our fellow men who are living without God and dying without hope-who, destitute of the precious gospel, have nothing to support them under the ills of life, to chase away the gloom of the grave, or to light up the path to immortality. Think of the reve-

nue of glory that shall accrue to our redeeming God from his salvation being made known to the heathen; from the triumphs of his grace amongst those who have hitherto been strangers to the way of life. Think of what is due to ourselves, to our consistency of character in this matter;—and above all, think of the delight that shall vibrate through our bosoms, when in the heavenly Jerusalem we shall meet with those whom, having never seen in the flesh, we have been instrumental in conducting thither. Want we encouragements? we have them in the predictions which this Bible

records; in the promises which it contains; in the success which has already attended our efforts; and especially we have them, in the infinite love, the immutable faithfulness, and the uncontrollable power of the Lord Almighty. In view of these motives and of these encouragements, let us to-night gird ourselves afresh to this great and glorious enterprise. And particularly let me address this exhortation to my Fathers and Brethren in the ministry assembled here this evening from all parts of the land. God has placed us, dear friends, in stations of influence. It is in our power to give such an impulse to

this cause, as it has never yet received. And in the name of Him who died to save a ruined world, in the name of six hundred millions of our fellow-creatures who are perishing for want of the bread of life; in the name of all that is sacred in our own vows and obligations, and transporting in our own hopes and prospects; I implore, that on returning to our respective homes, under a sense of our individual responsibility to God our Maker, we bring to bear, whatever of talent, whatever of energy, whatever of influence we possess, in favour of the cause I advocate.

Brethren, I have done. If I have addressed you with plainness, and earnestness, you have my apology in the occasion that convenes us. To me this has been one of the most solemn hours of my life. I have felt, that for the first and for the last time, we were all assembled under the same roof. I have felt that never again should I address the representatives of our church on this momentous subject; and that when next we all meet together, it will be at the judgment bar. That meeting will disclose the feelings cherished and the resolutions formed to-night; and God,

our common Judge, and our common hope, will award to us accordingly.

THE END.











